The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* II. 7.

No. 9.—Vol. XV. Saturday, February 26, 1853. Price One Penny.

## MINUTES OF THE GENERAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

HELD IN THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING OCTOBER 6TH, 1852, 10 A.M.—PRESIDENT BRIGHAM YOUNG, PRESIDING.

*Present:*

THE FIRST PRESIDENCY.

Brigham Young,

Heber C. Kimball, Willard Richards.

PATRIARCHS.

John Smith, Isaac Morley.

OF THE TWELVE APOSTLES.

Orson Hyde, Wilford Woodruff, John Taylor, George A. Smith.
Ezra T. Benson, Lorenzo Snow, Erastus Snow, Franklin D. Richards.

OF THE FIRST PRESIDENTS OF THE SEVENTIES.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher,
Albert P. Rockwood, Jedediah M. Grant, Benjamin L. Clapp.

OF THE PRESIDENCY OF THE STAKE.

David Fullmer.

PRESIDENCY OF THE HIGH PRIESTS' QUORUM.

John Young,

Reynolds Cahoon, George B. Wallace.

PRESIDING BISHOP.

Edward Hunter.

CLERK OF CONFERENCE. REPORTER.

Thomas Bullock. George D. Watt.

Choir sung, "The Prodigal Son;" when the Conference was called to order by President Young. Choir sung, "Lord, in the morning thou shalt hear."

Prayer by Elder Hyde. Choir sung, "Come, let us join our cheerful songs."

Elder J. D. Ross was called to the stand, who remarked that we live in an age of the world when some great and marvellous work is being performed on the earth, and which causes the learned to be astonished; and that is, the gathering together the honest in heart to one place. He then alluded to the sayings of Jesus, "Other sheep I have, that are not of this fold, them also I must gather together," when there will be one Shepherd and one fold, who will be instructed by the Saviour

himself. When the Saviour came in the flesh, it was to the lost sheep of the House of Israel, and he remained with the Jews alone. He reviewed the dispersion of the ten tribes; and the multitude of nations described in the Book of Mormon, and the promise of the Saviour to visit the ten tribes; he also spoke of the prophecy of Jacob, on his death bed, that, in the last days, a feeder should be born, who should feed the sheep of Israel in the gathering place—and reviewed the organization of the Church of Jesus Christ of Latter-day Saints.

Elder ORSON HYDE remarked, the peculiarity of Elder Ross's discourse is to make it interesting; and when one truth is demonstrated, the further our vision extends—our desires for truth increase. The nations who profess Christianity, pray continually that the day may speedily come when the Saviour will come to reign as King of nations; and the time is fast approaching when the Saviour will reign King of nations as he now does King of Saints; and will take possession of *that* for which he shed his blood: and those nations who want to keep the power from him, will burn their hands.

Elder JEDEDIAH M. GRANT said, Through the revelations of God to brother Joseph, his mind became competent to organize the Church, with a First Presidency, a Quorum of Twelve Apostles, a High Council; and when we got one Quorum of the Seventies, we thought we had a host of Elders, when the Church spread with a brilliancy and a beauty previously unknown. He then spoke on the subject of miracles: said he, it is a miracle to every ignorant man how this house is supported without a pillar; or how intelligence can be transmitted from Maine to New Orleans in about a minute, as much as when the Saviour fed the multitude with two small loaves of bread: as he was at the Creation of this earth, he knew how to bring the component parts together for his own convenience, so as to feed the hungry. There is no miracle, only to the ignorant; it is also miraculous to the kings and potentates of the earth, that the Latter-day Saints are a unit; but it is not miraculous to us; we understand the principle by which He rules, although it is the greatest miracle among the nations to see the Church move on in grandeur and union.

Choir sung a hymn.

The PRESIDENT invited the Saints to come up here daily and worship the Lord, for we have a hall now which answers a good purpose; and I now invite you to come here, with clean hands and pure hearts; and as to-morrow is our "Fast Day," if there are any poor, I say to the Bishops, hunt them up, and feed them; and if there are not any, then reserve the food for another day.

We want you to tarry in Conference until your hearts are prepared for the indwelling of the Holy Spirit, that you may know for yourselves the truth of the Gospel. He then dismissed the people with benediction.

2 P. M.

Conference called to order by President Young.

Choir sung a hymn. Prayer by Elder Zera Pulsipher. Singing.

Elder EZRA T. BENSON remarked that the reason the Devil is mad about the Latter-day Saints, is, because they *will* enjoy themselves, and they are *led* by *revelation:* then spoke of settling the different valleys, in order that the Saints may all have an inheritance to dwell upon, and prepare places for other Saints to gather to, from every nation, kindred, tongue, and clime, upon the earth. The priests in Christendom warn their flocks not to believe in "Mormonism;" and yet you sisters have power to heal the sick, by the laying on of hands, which they cannot do. The doctrine we heard preached this morning was good and true; and if we will come up before the Lord as requested, we shall have a good time during this Conference, and shall have a witness of the truth of "Mormonism."

He asked the question,—What, in the name of common sense, do any of the people let their cattle and pigs run loose for? and answered, he is not a righteous man, or a Latter-day Saint, who will do so; for those persons who turn their cattle or pigs loose, do so that they may be fed on their neighbours' squash and gardens, in a dishonest manner; while there are ten thousand Saints come in this fall, who have to be fed, if we suffer all our garden sauce and grain to be destroyed.

Sacred music upon the melodeon, by Elder Grimshaw.

President YOUNG remarked:—

I expect, in all probability, I shall be able to say very little during this Conference. My lungs are in such a state,

that as soon as I talk long enough to entertain a congregation, they severely afflict me.

I have a few texts to give to the brethren who may speak, upon some of the items I wish to be laid before the Conference for your contemplation.

The first I have noted is a question,—Shall we commence to build a Temple next spring, in order that we may receive our endowments more fully? There are many in this congregation who are aware that we do not give all the endowments, neither can we, legally, until we build a Temple. Again, those parts that are already given, and will be given, in the place that we at present use, will be given over again in the Temple, when it is finished. The endowments we now give are given merely by permission, as we have not a house in which to officiate in these ordinances of salvation, that is legal, though we have got a comfortable place, which we have dedicated to the Lord; and the brethren who go therein, know and can bear testimony whether the Spirit of the Lord is there or not.

The next thing I present, is,—We want workmen; masons to erect a wall around the Temple Block. We wish to have a wall to secure the block, that when we commence the Temple we shall not be under the necessity of being thronged and overrun by spectators. A portion of the wall on the north side is already built of stone, and rises about four feet above the surface of the earth; and we anticipate placing about ten feet of adobie work upon that—the whole to be crowned with a picket fence of six feet, making the entire wall about twenty feet high above the ground.

The next item or text, is,—We want one hundred families to go to Iron county, where we expect to manufacture iron. I will say, for the consolation of those who love money, and feel as though they cannot do without it, as soon as these iron works are in successful operation, that will be a monied place.

We also want one hundred families to go to Millard county; that is the intended seat of government for this territory; it is a beautiful valley, and one of the best we have yet settled.

The next that I will notice, is,—We want some twenty missionaries to travel through these settlements. One hundred have already been appointed to go into all the world; and the number may be swelled a little more, previous to the departure of that part of the mission that is to proceed south. We think those brethren whom we shall appoint to travel at home can be as useful here as in any part of the world, to instruct, comfort, and build up the Saints in the most holy faith.

The next thing I have noted, may perhaps be to some, a novelty. What was said here last Sabbath by brother Call, and others, gives rise to this text, which I put forth for the brethren to preach upon. It is for the idlers and loafers to build me a good house. These men complain about me living on the tithing; but the truth is, I have never asked for one bushel of wheat, a single load of wood, or for the Church to build me a house. If any complain about the First Presidency living on tithing, I want these men to build me a fine, commodious house, worth about 25,000 dollars.

My next text is, for this people not to peddle away their wheat as they do at present, and as they did last year; not to sell your wheat for fifty cents per bushel, for, in all probability, you will have to buy it back again from the same men at four or five dollars per bushel. I will say still further upon this subject,—if this community do not appreciate the blessings of the Lord, given to us from our mother earth—for our heavenly Father causes her to bring forth in her strength, for the brethren and sisters who come here from far off countries—I tell you, in the name of the Lord God, I know the gate of plenty will be shut down, and your wheat and corn will be blasted; the earth will cease to yield in her strength, if this people do not appreciate their blessings, and improve upon them. Further, if this people appreciate these blessings, we will see the time yet, in these mountains, when the people will come from our native countries for bread. If we are faithful, if we are true, if we are humble, and appreciate the blessings of heaven that are poured upon us, and improve upon them, strangers will seek bread at our hands; but if we neglect our duty,—if we become proud, idle, selfish, or covetous, and forget our God, the earth will cease to yield her fruits: they will be blasted, and we will be in poverty; that, you may be assured of, brethren and sisters.

These texts I have given to the brethren, and I will say to the congrega-

that,—if there is any man who feels that he wants to pour out his soul here, before the people—come into this pulpit: we are your brethren. If your heart fails you—if you have not confidence to come to the stand, you have the privilege of rising upon your feet in the congregation. We have come together to worship the Lord, to build up His Kingdom. This Conference is for the purpose of contemplating, not directly upon that which concerns us in the present tense, but to lay plans for future life: we are endeavouring to lay the foundation for future exaltation and happiness. This is the place to contemplate those things that our physical energies can act upon for our future course, administration, labours, &c. We are gathered together in this Conference, to talk over the things of God, and what will be for the best interest of His kingdom on earth—to thank and praise Him for what He has done, and is doing, and will do for us, if we are faithful. God bless you. Amen.

Elder Levi W. Hancock said, his heart felt to rejoice that he was out of the clutches of those men, who had robbed and driven him from his home; and is glad to be in the valley of peace, where the hearts of the children are turned to their fathers, and we can glory in the cause of our God, &c.

Elder Zebra Pulsipher remembered the time when he had to travel 325 miles to get a council of elders—comparing the rise of the Church with the present day; and bore a testimony of having seen a vision, when an angel appeared to him, having a Book of Mormon in his hand; and exhorted the new-comers to the valley, to keep the commandments of God, to be humble and prayerful, and respect and obey the counsel of the authorities; and showed that those who neglect their prayers and their duty, generally fall away from the Church, and are damned.

President Kimball. You have heard the several texts which have been presented before you by President Young: it matters not which we take up first. There are many schemes laid to get your wheat for 75 or 80 cents a bushel—many will come here who feel in their hearts to complain of President Young and others—the present emigration coming in will require near 100,000 bushels of grain to feed them and their stock; and so many persons are without even their own bread, who will require nearly as much more; and I am satisfied there never has been so much grain destroyed in the valley any year previous to this; and brother Brigham says, "Take up your cattle to-night, and herd them." Will you do it? [The Saints answered, "Yes."] And he exhorted the Saints to sell their clothing to the farmers for wheat, so as to keep away from the merchants; and decorate your palaces with home manufactures; and if you cannot get cotton yarn to weave carpets, braid the rags, and adorn your palaces with *rag* carpets.

I say unto you all, practice virtue, prudence, economy; be saving, and be industrious, and you will be blest. May the Lord bless you. Amen.

*A young brother*, just arrived, whose name we did not learn, occupied the stand a few moments, who rejoiced to see so many willing to obey the counsels of the Lord, and stated his reasons for coming to the Valley were,—that he might be instructed by the Prophet of the Lord.

Choir sung a hymn, when the double bass viol was brought into use for the first time in this place.

Benediction by Elder Lorenzo Snow.

Adjourned to ten, a. m., to-morrow.

6 p. m.

The Elders of Israel met in the Tabernacle. Called to order by Elder Lorenzo Snow.

Congregation sung, "Come all ye sons of Zion." Prayer by Elder Snow. Congregation sung, "Glory to Thee, my God, this night."

Elder F. D. Richards attended to the call made on him to preach this evening; and as the word "can't" never was in his vocabulary, he is not under any trouble to expunge it. The responsibility he is under to preach to the people, enables him to expect the assistance of the Holy Spirit always.

The Saints are the only persons on earth who can really rejoice, and know that the Lord is with us; but the world, knowing nothing of the power of God, attribute our prosperity to our leaders being some of the master spirits of the age. Seeing us build cities, and in a few years driven from them, and behold, in a short time we are richer than we were before, makes them give us credit for having great and mighty power. We have found one spot on the earth which was not desirable for any man to settle,

and—praise the Lord—the Latter-day Saints have taken possession of a refuse portion of the earth, and now we can cause the desert to blossom as the rose, and the barren wastes to be made glad.

He advocated the cause of home manufactures; and then, said he, we should have not only a gathering of people, but also a gathering of substance. If the money that has been paid out for the single article of sugar, was now in the Valley, there would be a comfortable circulating medium for the whole Territory.

Again, if we can get the iron works started in our midst, it would be a most profitable source of investment, and also prove of great benefit to the Territory. Brother Erastus Snow and I are going down to Iron county, with a train of goods, to unite with our brethren there, and see if we can make it a blessing to the community, and so save the funds in the Territory; this will gave stability to the monied interest. I look forward to a few years, when I can see the wool taken from the sheep, and made into beautiful clothing, by our own hands; and then you will dam up the avenue to the export of money, for that article, also.

Here in these valleys, we can see face to face, and feel the heart of man beating in response to our own; but if you go abroad in the world, you find it truly, every man is for himself, and the devil for them all. I look forward to the time when men will want to come to gain a settlement and a name in our midst, for worldly gain; yes, brethren, the time will come, when the Presidency will have to use their utmost power and anxiety to prevent the influx of devils in our midst, as much as we are anxious to baptise an individual for the remission of his sins.

Brethren, we have either got to live the Gospel, or else our faith is vain. The Lord magnifies us in the eyes of the world, as He often did when we were in Nauvoo: persons would come from Boston, to a Conference; their eyes would be so great, that they would go back and report present, about twice the amount of the inhabitants there was in the whole city, &c.

Elder W. Woodruff. Truly has it been said, that we are growing in knowledge and wisdom, and feel the hand of God guiding us; yet this people have one fault, and that is, to run to a Gentile store and spend the last dollar they've got in preference to going to a brother in the Church; it is an error in Israel, and should be stopped. How long will you sustain men who do not support this Kingdom, in preference to supporting yourselves? The men who drew the very life's blood of the community in Nauvoo, were the first to draw the steel upon us and drive us from our homes; and I fear not to say, that if the Saints were to leave these valleys, and the Gentiles were to take possession of our houses, and our farms, they could not live here, and a famine would be in these valleys, in their midst.

Elder O. Hyde then rose to speak; but the Clerk was under the necessity of leaving, on account of sickness.

(*To be continued.*)

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## POLYGAMY,

### IS IT CONSISTENT WITH THE BIBLE, THE BOOK OF MORMON, AND THE DOCTRINE AND COVENANTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(*Being a Letter from Elder John Jaques to Mr. Ann Gro.*)

(*Continued from page* 102.)

"After Israel had settled in the land of Canaan, and Joshua and his compeers of the ruling Elders of Israel were dead, the children of Israel did evil in the sight of the Lord, and He gave them into the hand of the Midianites, who sorely distressed them, and destroyed their flocks, and herds, and the increase of the earth. At this juncture the Almighty sent His angel unto a poor man, of the half-tribe of Manasseh, named Gideon, as he was thrashing wheat; and the angel said unto him, "The Lord is with thee, thou mighty man of valour. * * * Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? * * * Surely I will be with thee, and thou shalt smite the Midianites as one man."—Judges, vi., 11, 14, 16. He was also commanded to

throw down the altar and grove of Baal, and build an altar to the Lord, and offer a burnt sacrifice thereon; which he did. And the Spirit of the Lord was with him mightily, and God blessed him, and gave the Midianites into his hand, and they were "subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon."

Now, this was no slight honour which the Lord conferred upon Gideon,—to call him from the thrashing-floor to deliver his people and country from the hands of their enemies; and to be so signally blessed of the Lord, as, with a small force of three hundred men, to put all the hosts of Midian to flight, and to slay of them one hundred and twenty thousand swordsmen; and thus to bring rest and peace, and consequent prosperity, to the land for forty years. As this man received such high honour at the hand of the Lord, it may be interesting to know whether his domestic circle was modelled after the order of Abraham, and Isaac, and Jacob, or after the most approved modern Christian fashion. The thirtieth verse of the eighth chapter of Judges determines this point:—"And Gideon had threescore and ten sons of his body begotten: for he had many wives." And the next verse reveals the fact that, although his household numbered many wives, yet it was not without concubines. I will leave Christians to ruminate upon the why and wherefore of the Lord's choosing such a man as Gideon to break down the altar of Baal, and build an altar to the Lord, and offer burnt sacrifice to Him, and reform religion, and deliver Israel, and give the land peace. In my humble opinion, the Christians of the present day would dictate the Lord to choose a very different person to accomplish such a work now. Such a man as Gideon, they think, would be just the man to build up altars to Baal, and plant groves to screen from the open face of heaven the orgies of his worship, and the license of his priests; and to corrupt the true religion, and to bring Israel under bondage, and to fill the land with violence and abomination. O, how men change! It is well the Lord is the same yesterday, to-day, and for ever, or the sons of Jacob would indeed be consumed.

In the days of the Judges of Israel there was a man, dwelling in Mount Ephraim, named Elkanah. Now, this man was a very conscientious man; he "went up out of his city yearly to worship, and to sacrifice unto the Lord of Hosts in Shiloh;" but he had two wives; the one named Hannah, the other Peninnah. The latter had children; the former was barren. Although living with a man who had more wives than one, Hannah was a very pious woman; and she grieved in her heart that she was denied children. When the family were in Shiloh, with their yearly sacrifice, Hannah went to the house of the Lord, "and she was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O, Lord of Hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."—1. Sam., i., 10, 11. And Hannah opened her mind to the Priest, Eli, who ministered before the Lord. And Eli said,—"Go in peace: and the God of Israel grant thee thy petition, which thou hast asked of Him." Now, did the Lord bless Hannah with the desire of her heart? "And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the Lord remembered her. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord."—1 Sam., i, 19, 20. Did the Lord accept this son of Elkanah and Hannah, and be with and bless him? Yes; "The child Samuel grew on, and was in favour both with the Lord, and also with men." And the Lord called Samuel by name, while he was yet a child, and told him how He would cut off the strength of Eli's house, because Eli's sons did wickedly, and their father did not restrain them in it. After Samuel grew up, "the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel was established to be a Prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel, in Shiloh, by the word of the

Lord."—1 Sam., iii, 19, 20, 21. And the Lord was with him, and blessed him, and, when he was old, he died, and all Israel lamented him. Now, the Lord declared to Israel, in the days of Moses, that He would punish the iniquity of the fathers unto the third and fourth generation; and if Elkanah's having two wives was iniquity in the sight of the Lord, would He have given Elkanah a son, by Hannah, and then have preferred that son above the house of Eli the Priest, and blessed him, and prospered him all his days? No; certainly not. Neither, if He had been displeased with Hannah, would He have answered her prayer, by granting her a son, and, after that, three sons and two daughters besides.

Saul was anointed King over Israel, and he was a great polygamist, but he did not please the Lord, and the Lord rejected him, and allowed the Phillistines to array themselves against the house of Israel; and David, a stripling of the family of Jesse, delivered his people out of the hand of their enemies. Saul was envious towards David, and sought to take his life, but the Lord preserved him, and commanded Samuel to anoint him king, in the place of Saul. And David was raised by the Lord from the sheepcote to the throne, and prospered abundantly; and the Lord told him that his house, and his kingdom, and his throne, should be established for ever. Now, this man, David, who was in such high favour with the Lord, had many wives and concubines. Nor was the Lord displeased with him for this. On the contrary, Nathan the Prophet declared that the Lord gave into David's bosom the wives of his master, Saul; and also that, if what He had given him had not satisfied David, He would have given him more, that is, providing David had asked it.—2. Sam., xii., 8. There is not another declaration so plain and palpable between the lids of the Bible, that the Lord appointed and approved the principle of plurality of wives. But, here it is, in language that cannot be misunderstood. Here we are plainly told that the Lord was actively employed in establishing the principle of polygamy upon the earth. Would He have done it if it were displeasing to him? Would He have done it if it were an impure and unrighteous principle? Would He have done it if it tended to demoralise and debase the human family? Would He have given David so many wives if He detested the idea of a man's having more wives than one? We cannot conceive that He would. All the counsels of the Lord tend to exalt the human family; for David himself says, "The counsel of the Lord standeth for ever."—Psalm xxxiii., 11. And the Lord, through Jeremiah, says, that if the Prophets had stood in the counsel of the Lord, and caused the people to hear His words, then they should have turned them from their evil ways, and the evil of their doings.—Jeremiah, xxiii., 22.

When we read the Bible, and its pages are opened to our understanding, are we not led to wonder why men should blindly and obstinately oppose principles of so manifestly divine origin? When we reflect that so many learned, and otherwise good men have studied the life of the "sweet singer of Israel," and admired the many noble features of his character, and have been enraptured with his sublime and inspired Psalms—are we not surprised and filled with pity that these men should so far forget themselves, as to rise up in opposition to the order in which that inspired man was instructed to build his house, which house the Lord promised him should be established for ever?

Solomon, the son of David, was endowed with wisdom above the sons of men, and chosen of the Lord to rear Him a Temple, the like of which the world has not seen before or since; and was otherwise blessed and prospered above all the kings of Israel. This man was likewise a polygamist whilst the Lord favoured him so remarkably.

I have adduced so many instances of the practice of polygamy in ancient times among the people of God; but where is the necessity of instancing single individuals, when it is so notorious that the system of polygamy was of divine ordination, and formed an inherent part of the religion of all those mighty men of old, whose faith and righteousness are the burden of sacred history, and have been the theme of many a pious sermon? There is none. But you may remark that the principle of polygamy was a part and parcel of the Mosaic law, and was altogether done away in Christ, and consequently was not allowed under the Christian dispensation; therefore, unless some testimony in favour of it can be found in the New Testament, all my arguments in support of it, so far,

must fall to the ground. Such an objection might be made, and is often, but it is a very short-sighted one. The law of polygamy is part and parcel of the Gospel, which was observed long before the days of Moses. Indeed, the ceremonial law of Moses was only added to the Gospel because of the transgression of the people. So Paul says, Gal. iii. The Patriarch Abraham, in whom *all the families of the earth were to be blessed*—and the law of Moses did not bless *all* the families of the earth—and his grandson Jacob, the founder of the house of Israel, both lived in the practice of polygamy according to the law of the Gospel, hundreds of years before the Mosaic dispensation. This fact dissipates at once the idea that polygamy was merely a Mosaic institution, and was to cease to be observed after the introduction of the Gospel by Jesus Christ. The Mosaic or ceremonial law was an intermediate system, the Gospel being known and obeyed for ages previous to the days of Moses; consequently, when Jesus came, he *re-introduced* the Gospel, with all its blessings, so far as the people would receive them; and he only abolished those laws and institutions of the Mosaic economy which were *added to the Gospel*. It follows, then, of necessity, that polygamy, being a part of the Gospel, as well as being observable under the Mosaic dispensation, was not abolished when Jesus came, but continued after the law of Moses, as before, a principle of the unchanging, everlasting Gospel of salvation. And it follows, just as necessarily, that if the system of polygamy had fallen into disuse in the days of Jesus, he, in *re-introducing* the Gospel, would have re-introduced the system of plurality of wives, as an essential and constituent portion of the Gospel. And by the same rule it also follows, that wherever the Gospel is now proclaimed, *in its fulness*, this same system of plurality of wives must also be taught to the people; and, when taught, must be obeyed by them as circumstances may justify, or they are under condemnation, which is in accordance with the first paragraph of the Revelation in No. 1 STAR.

Seeing, then, that plurality of wives is an integral part of the Gospel of salvation, it is altogether immaterial whether anything can be found in the New Testament in support of it or not. If anything can be found there directly in favour of polygamy, it will only confirm the conclusion we must already have come to; and if there be nothing in the New Testament in support of the doctrine, even then our conclusion is a safe one, for there is not a single passage that can be brought forward to overthrow it.

(*To be continued.*)

# The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 26, 1853.

THE WORK IN DUBLIN AND VICINITY.—Our readers will undoubtedly feel a degree of interest in perusing the agreeable communication of Elder G. Clements, respecting the position and prospects of the Work of the Lord in Dublin and vicinity. The natives of the "Sister Isle" are a peculiarly excitable race; and in the large cities and towns where Protestantism and Catholicism both have a footing, religious party spirit runs very high. In Dublin the Saints have had "lively times," but the Church of Christ has a name and place there which will not be relinquished at present. Elder E. Sutherland laboured much amid great opposition and warm persecution, and did a good work there; and now Elder Clements has entered into his labours in that city, we sincerely trust and pray that he may be able to push on the work with success, and break forth on the right hand and on the left, that much good may be done, many souls be brought to know the truth, and great glory and praise redound to the Eternal Father of the human race.

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THE PRUSSIAN MISSION.—Elders Orson Spencer and Jacob Houtz arrived at Berlin, Prussia, Jan. 25. On the 31st they received a summons to appear before the police

authorities. On the 1st of February they obeyed the summons, and were examined, and received an order to quit Berlin by 8 o'clock the next morning, upon pain of banishment. They accordingly left that city on the 2nd of February, and arrived in Liverpool on the 7th.

It is not a light thing for the authorities of a nation to reject the servants of the Lord, and refuse to receive their testimony; they thereby turn the key of salvation against themselves, and the light of truth cannot shine in their souls to point them the way to eternal life. The Prussian nation is now in the hands of the Lord, for Him to do with it as seemeth good to Him. If plague, and pestilence, and famine, and war, and revolution, desolate the land, the rulers of the nation will be held accountable for it, because they would not hearken to the counsels of the Lord, when He condescended to send His servants with proposals of peace and salvation.

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ARRIVALS.—Elders William Taylor, Edward Martin, and James T. Park, from Salt Lake Valley, arrived at Liverpool, February 8th, the former on a mission to Germany, the two latter on missions to these lands. They sailed from New Orleans, Dec. 28th, on board the *Atlas*.

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DEPARTURES.—Elders Cyrus H. Wheelock, late Pastor of the Manchester, Liverpool, and Preston Conferences, and Vincent Shurtleff, late President of the Herefordshire Conference, embarked on board the steamship *Arabia*, for New York, Feb. 12.

Elder Wheelock has laboured long, faithfully, and successfully in various parts of the British Isles; and now, on his return to Zion, he has the privilege of calling upon his father's house to endeavour to take his kindred, or a portion of them, with him to the mountains of Ephraim, that they may share the salvation the Lord has provided for all them that fear His name.

Elder Shurtleff takes out funds for the purchase of teams, provisions, &c., for the Saints over the plains. He has also to transact important business in the United States on behalf of the Deseret Iron Company, as their authorized agent.

These brethren depart from these shores with our blessing upon them, and we know the prayers of the Saints will ascend up to their Father in heaven that they may be blessed in their journeyings, &c., and that they may accomplish the righteous desire of their hearts.

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APPOINTMENTS.—Elder Edward Martin is appointed to succeed Elder John Lyon in the Presidency of the Glasgow Conference.

Elder George Fenn is appointed to labour under the direction of Elder Channcey G. Webb, Pastor of the Newcastle, Hull, and Carlisle Conferences.

Elder James T. Park is appointed to labour under the direction of Elder J. G. Willis, Pastor of the Southampton, and Dorsetshire Conferences.

S. W. RICHARDS.

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## HISTORY OF JOSEPH SMITH.

(*Continued from page 127.*)

The High Council of Zion assembled in Clay county, August 6th, and resolved that Leonard Rich act in the place of Parley P. Pratt, who was absent, and Amasa Lyman in place of W. E. McLellin, absent.

The following charge was then preferred:—

This may certify, that whereas, the brethren and sisters comprising that part of the Church known by the name of the Kirtland Branch, have imbibed certain principles con-

cerning the gifts, that are thought not to be correct by the greater part of the remainder of the Church; which principles seem to have a tendency to cause a split and disunion in the Church:

I, therefore, as a well wisher in the cause of Christ, and for the peace, and love, and upholding of the great cause of God, do hereby pray that the High Council will take into consideration the above report, that we all may come to understanding and grow up as calves of the stall, until we all come unto the perfect stature of men and women in Christ Jesus.

(Signed,) NATHAN WEST.

Charles English testified that the Hulet Branch believed that they received the word of the Lord by the gift of tongues, and would not proceed to their temporal business without receiving the word of the Lord. Sylvester Hulet would speak, and Sally Crandall interpret. Said they would not receive the teaching of ordained members, even brother Joseph Smith, jun., unless it agreed with their gifts. Said they received the word of the Lord while they were in Jackson county, that they were to be persecuted by their brethren in Clay county, and now it had come. Also said that the heads of the Church would have to come down and receive the gifts as they did. Said that they, the Branch, had come up to their privileges more than the rest of the Church. They thought they were right; but if they could be convinced that they were wrong, they would retract. Sister Crandall professed to know and see men's hearts.

Philo Dibble concurred in the foregoing testimony, also that sister Crandall saw the hearts of King Follet and Hiram Page, and they were not right.

Hiram Page testified that Lyman Leonard said, if it was necessary to lay aside the gifts for a season, they would receive a knowledge of it through the gifts.

Nathan West concurred in the foregoing testimony, also testified that Sally Crandall saw his heart, that it was full of eyes; also eyes in other hearts, some few, some many eyes.

Daniel Stanton testified that Sally Crandall said she saw his heart, and saw two books in it, and that there was a Nephite standing behind him to push him into his duty; also that Sylvester Hulet spoke in tongues in meeting, and Sally Crandall interpreted thus: Verily thus saith the Lord unto you little band, ye must beware, for there are many who are seeking to pry into your privileges.

Absalom Crichfield testified that when he was in Jackson county, last spring, the Hulet Branch said, in tongues, that they would be safe, during the night, from any interruption by the mob; but, before morning, Lyman Leonard and Josiah Sumner were whipped; they also said they saw my heart, and three young women in it.

Brother Batson and Alpheus Gifford concurred in much of the foregoing testimony, and also other similar circumstances in addition.

After an adjournment of three-fourths of an hour, the President instructed the speakers not to seek to excel, but speak according to truth and equity; and that they ought to chase darkness from their minds, and be exercised upon the subject upon which they were to speak, in order that they might teach upon points of doctrine, bring hidden things to light, and make dark things clear, &c., &c.

After the Counsellors had spoken, the President said, "As for the gift of tongues in the manner they used it in the Hulet Branch, the devil deceived them, and they obtained not the word of the Lord, as they supposed, but were deceived; and as for the gift of seeing, as held by the Hulet Branch, it is of the devil, saith the Lord God."

The Council were unanimous in sanctioning the decision, and appointed Amasa Lyman and Simeon Carter to go and labour with brother Hulet and sister Crandall and others of like faith, and set the truth in order before them.

I have been thus particular in giving the history of this Council, as the gift of tongues is so often made use of by Satan to deceive the Saints.

The Council adjourned to the 7th, when about twenty Elders were sent forth to preach the Gospel to the world, but not in Jackson or Clay counties, or their vicinity.

President David Whitmer testified to the Council, that William Batson was not capable of filling his office of Eldership, because he had not discretion and understanding sufficient to act wisely in that capacity; whereupon the Council voted unanimously, that his office and licence be taken from him: to which he consented, and gave up his licence.

Elias and Isaac Higbee, and Jesse Hitchcock, were ordained to the High Priesthood, &c.; and Council adjourned to the 21st instant.

*Minutes of a Council, held at Kirtland, August 11, 1834.*

This day a number of High Priests and Elders of the Church of Latter-day Saints, assembled in the new school house, for the purpose of investigating a matter of difficulty growing out of certain reports, or statements, made by Elder Sylvester Smith, one of the High Counsellors of this Church, accusing President Joseph Smith, Jun., with criminal conduct during his journey to and from Missouri this spring and summer.

After coming to order, Joseph spake at considerable length upon the circumstances of their journey to and from Missouri, and very minutely laid open the causes out of which those jealousies of brother Sylvester and others had grown. He made a satisfactory statement concerning his rebukes and chastisements upon Sylvester and others, and also concerning the distribution of monies and other properties, calling on brethren present who accompanied him, to attest the same, all of which was satisfactory to the brethren present, as appeared by their own remarks afterwards.

After President Joseph had closed his lengthy remarks, brother Sylvester made some observations relative to the subject of their difficulties, and began to make a partial confession for his previous conduct, asking forgiveness for accusing brother Joseph publicly, on the Saturday previous, of prophesying lies in the name of the Lord, and for abusing (as he had said) his (Sylvester's) character before the brethren, while journeying to the west.

Elder Rigdon made some remarks, by way of reproof, upon the conduct of Sylvester Smith.

Elder John P. Green spoke; others also, followed by the clerk; after which, on motion of Elder Rigdon, the assembly arranged itself into a Council, Bishop N. K. Whitney presiding, and proceeded to discuss how this difficulty should be disposed of.

Elder John Smith thought that for brother Sylvester to make a public confession in the *Star*, would be the way to heal the wound.

Elder Cahoon followed with near the same remarks.

Elder Isaac Hill thought it ought to be quashed, and go no further; followed with the same from Elder J. Bishop.

Samuel H. Smith said that it was his opinion, that brother Sylvester ought to make a more public confession; and send by letter, to those who are in the same transgression with himself, and inform them of this decision; and then, if necessary, make it public in the *Star*.

Elder Orson Hyde thought the confession ought to be as liberal as the accusation, or that it ought to be written and published.

Elder J. P. Green said, that if brother Sylvester would view this thing in its proper light, he would be willing to make a public confession, and send it forth; and he advised him to do this for the salvation of the Churches abroad.

Elder Isaac Story said, that it was his opinion, that the plaster ought to be as large as the wound; that a proper statement ought to be published abroad.

The clerk then proposed that the Council send a certificate or resolution, informing the Churches abroad, that the conduct of President Joseph Smith has been investigated, and that he has acted in a proper manner, and in every respect has conducted himself to the satisfaction of the Church in Kirtland; and also, let brother Sylvester make a proper confession, following the same minutes.

Elders Amasa Lyman, Peter Shirts, Truman Wait, Roswell Evans, Alpheus Cutler, and Thomas Burdick, made remarks to the same effect.

Elder S. Rigdon made a few remarks upon the attitude in which Sylvester now stands before the world, in endeavouring to preach the Gospel.

Elder O. Hyde moved for a decision relative to the first question, viz., What is to be done to arrest the evil?

The moderator then proceeded, after a few remarks, to give a decision according to a motion previously made, viz., that an article be published in the *Evening and Morning Star*, by the direction of the Council, that the Church in Kirtland has investigated the conduct of President Joseph Smith, Jun., while journeying to the west, and returning; and that we find that he has acted in every respect in an honourable and proper manner with all monies and other properties entrusted to his charge, after which, a vote was taken and carried.

A motion was then made by O. Hyde, and seconded by Sydney Rigdon, that a committee of three be appointed to write the article for the *Star*, agreeable to the decision.

The clerk, Thomas Burdick, and O. Hyde, were nominated and appointed by unanimous vote.

Brother Sylvester then said that he was willing to publish a confession in the *Star*.

OLIVER COWDERY, Clerk.

I wrote to Lyman Wight, Edward Partridge, John Corrill, Isaac Morley, and others of the High Council of Zion, from Kirtland, August 16, 1834.

Dear Brethren,—After so long a time, I dictate a few lines to you, to let you know that I am in Kirtland, and that I found all

well when I arrived, as pertaining to health, &c.; but our common adversary had taken the advantage of our brother, Sylvester Smith, and others, who gave a false colouring to almost every transaction, from the time we left Kirtland, until we returned, and thereby stirred up a great difficulty in the Church against me. Accordingly I was met in the face and eyes, as soon as I had got home, with a catalogue as black as the author himself; and the cry was Tyrant—Pope—King—Usurper—Abuser of men—Angel—False Prophet—Prophesying lies in the name of the Lord—Taking consecrated monies—and every other lie to fill up and complete the catalogue that was necessary to perfect the Church, to be meet for the devourer, the shaft of the destroying angel! and, in consequence of having to combat all these, I have not been able to regulate my mind, so as to give you counsel, and the information that you needed: but that God who rules on high, and thunders judgments upon Israel when they transgress, has given me power from the time I was born (into the kingdom), to stand; and I have succeeded in putting all gainsayers and enemies to flight, unto the present time; and notwithstanding the adversary laid a plan, which was more subtle than all others, I now swim in good, clean water, with head out, as you will see by the next *Star*.

I shall now proceed to give you such counsel as the Spirit of the Lord may dictate. You will recollect that your business must be done by your High Council. You will recollect that the first Elders are to receive their endowments in Kirtland, before the redemption of Zion. You will recollect that your High Council will have power to say who of the first Elders among the children of Zion are accounted worthy; and you, also, will recollect that you have my testimony in behalf of certain ones, previous to my departure. You will recollect that the sooner these ambassadors of the Most High are dispatched to bear testimony, to lift up a warning voice, and proclaim the Everlasting Gospel, and to use every convincing proof and faculty with this generation, while on their journey to Kirtland, the better it shall be for them and for Zion. Inasmuch as the indignation of the people sleepeth for a while, our time should be employed to the best advantage; although it is not the will of God, that any one of these ambassadors should hold their peace, after they have started upon their journey. They should awaken the sympathy of the people.

I would recommend to brother Phelps, (if he is yet there,) to write a petition, such as will be approved of by the High Council; and let there be every signer obtained that can be, in the State of Missouri, and while they are on their journey to this country, that peradventure, we may learn whether we have friends or not in these United States.

This petition is to be sent to the governor of Missouri, to solicit him to call on the President of the United States for a guard to protect our brethren in Jackson county, upon their own lands, from the insults and abuses of the mob.

And I would recommend to brother Wight, to enter complaints to the governor as often as he receives any insults or injury; and in case that they proceed to endeavour to take life, or tear down houses; and if the citizens of Clay county do not befriend us, to gather up the little army, and be set over immediately into Jackson county, and trust in God, and do the best he can in maintaining the ground. But, in case the excitement continues to be allayed, and peace prevails, use every effort to prevail on the Churches to gather to those regions, and situate themselves, to be in readiness to move into Jackson county in two years from the eleventh of September next, which is the appointed time for the redemption of Zion. If—verily I say unto you—if the Church, with one united effort, perform their duties—if they do this, the work shall be complete. If they do not this in all humility, making preparation from this time forth, like Joseph in Egypt, laying up store against the time of famine, every man having his tent, his houses, his chariots, his armours, his cattle, his family, and his whole substance, in readiness against the time when it shall be said, *To your tents, O Israel!* and let not this be noised abroad; let every heart beat in silence, and every mouth be shut.

Now my beloved brethren, you will learn by this we have a great work to do, and but little time to do it in; and if we do not exert ourselves to the utmost, in gathering up the strength of the Lord's house, that this thing may be accomplished, behold, there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance; if those things are not kept, there remaineth a scourge also; therefore, be wise this once, O ye children of Zion! and give heed to my counsel, saith the Lord.

I would inform Bishop Partridge, that the bill I received of him was good; and when I can get our money changed for another, I will mail it to him.

The brethren, as yet, have generally arrived from Clay county, in health, notwithstanding the warm weather. I would also inform Bishop Partridge that I am not satisfied with brother Hulet, concerning the deed; and so long as unrighteous acts are suffered in the Church, it cannot be sanctified, nei-

that the Zion be redeemed; and also that I was obliged to leave the consecrated home in Illinois; also brother William E. McLellin, who was sick. We expect, when he recovers, that he will come to Kirtland. He was very humble, and I entertain no doubt as to his standing while he continues so. We have a desire to hear concerning the cholera, and whether sister Bunnel is yet alive, as well as all deaths, &c., the names and standing of all those who are called away, &c.

The cholera is raging in Detroit, Cleveland, Fairport, Buffalo, and other places. We pitched in Charlton as we came through, and almost every other place. It is an awful and solemn day; but this is only the foreboding of what is to come.

The Churches seem to be in a cold, languid, and disconsolate state; and as the revolution of the earth is once in twenty-four hours, so we may look for revolutions among this wicked and perverse generation, and also in the Church of Christ. When the head is sick, the whole body is faint; for when the Church lifts up the head, the angel will bring us good tidings. Even so. Amen.

JOSEPH SMITH.

(*To be continued.*)

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## GOOD TIDINGS FROM ERIN.

PROSPECTS OF THE WORK IN DUBLIN AND VICINITY—LETTER FROM ELDER GILBERT CLEMENTS.

8, Great Ship Street, Dublin, Feb. 4, 1853.

Dear Brother Richards,—Knowing the thrilling interest you take in the Irish Mission, I avail myself of the present opportunity of communicating the present state and future prospects of the work in Dublin.

Much praise is due to my worthy predecessor, Elder Sutherland, for his zealous and indefatigable labours in this city, in the midst of great opposition, such as would have damped the courage of any but those who *know* they have been sent on the Lord's errand.

The public mind is much embittered against us; so much so that every place we have hitherto occupied has been taken from us through the influence of our enemies. This has been a great drawback to the work of God in this city; but I am glad to say this difficulty is now removed, for we have succeeded in obtaining a good, commodious Hall, in a most respectable part of the city, out of which we cannot easily be removed.

The Saints in Dublin feel happy that your humble servant has been appointed to labour amongst them, and seem willing to heartily co-operate with me in rolling forth the work. This, of course, is satisfactory to me, for I feel I could do them no good unless I had their entire confidence and faith.

My heart is full of faith regarding the work in this great metropolis. When I walk through the fine, spacious streets and magnificent squares of this fairfamed, beautiful city, and look upon the intelligent countenances of the people, I feel to exclaim in my heart—Surely *the Lord has a people* here to be saved. And my constant prayer to the Lord is, that He will abundantly pour out His Spirit upon them, that they may receive the truth, and come to a knowledge of those principles which alone will save and exalt them in the presence of God.

The dissemination of the written word will prove a powerful auxiliary in moving forward the work; and our active agent, Elder Bowring, is on the look out for a shop in a good locality, to open as a depôt for the sale of our works, on the same plan as that of London, which has proved so successful. This will be "coming out strong;" but to *do* greatly we must *dare* greatly, and as the old proverb says, "Never venture, never win."

The Dublin people are very polished and refined in their manners; indeed they have got etiquette to please the most fastidious; yet the mass of the people are sunk in sin, and wallowing in the mire of their own sensuality and corruption. I never was in any city where the sabbath day is so little regarded. In the evening the public-houses, grocers' shops, &c. &c. are open as though it was a week-day.

Our "peculiar institutions" excite a good deal of inquiry among the people. The other day I conversed freely with an intelligent man, of extensive erudition, on the "Patriarchal Order," and I was much astonished when he informed me *that he had always looked upon it as a*

*true doctrine!* Others, however, "lewd fellows of the baser sort," like their ancient brethren at Thessalonica, are very desirous to "set all the city on an uproar" against us, by holding meetings from time to time to expose the "gross immoralities of Mormonism." (Poor "Mormonism!" how oft hast thou been exposed!!) Indeed, although we are but a mere handful, we make a mighty stir in this city; and notwithstanding all the meetings that are got up to "put us down," we still are up, (glory to God!) and weather the storm!

I find the best course to pursue, when I come in contact with any of these pseudo-defenders of virtue and morality, when they begin with their bombastic declamations against the "immoralities" of *fair Utah*, to stop them short by saying—Sir, if you wish to talk about virtue and morality, *let us begin at* HOME! This generally closes their mouths at once; for with all their *blindness*, they are shrewd enough to see the result. Well did Jesus say to such characters—"Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Last week I spent a happy season visiting the "Travelling Branch" at Athlone, and a few scattered Saints in King's County. The "Travelling Branch" consists of a number of fine soldiers belonging to the 62nd Regt., under the able superintendence of colour-sergeant Smith, presiding Elder, who is a worthy man of God, and well qualified to hold his position. These are indeed "mighty men in Israel," and since their connection with the Church, have been as a saving leaven to those around them.

After spending two days with them, I left Athlone for Gurteen, near Tullamore, in King's County, and spent two happy days with brother and sister Sutherland, (Elder Sutherland's parents), and while on my visit baptized their granddaughter, a fine, intelligent, promising girl. I really felt astonished to see how much of the Spirit these people enjoy, seeing they are separated from the Saints, and enjoy but few privileges; but they live near to God, and He blesses them with much of His Spirit. They would really shame many of the Saints in large Branches, for their intelligence and warm-heartedness to the work. An old Scotch proverb says, "The nearer the kirk, the farther off grace;" and we often find that many of the Saints who enjoy great privileges are less faithful than those who enjoy few.

At Rathkeale, in the vicinity of Limerick, we have got another faithful brother, Elder Allen, of the 14th Regt., one of Elder Wheelock's celebrated "Royal Invincibles!" He has the Spirit of the Lord with him, and I hope he will do good among the people.

Such, dear brother Richards, is the present state of the work here, and the future prospects are glorious! The Saints all feel united, and are determined to "spend and be spent" in rolling forward the work of God—in bearing testimony to the people of what the Lord has done, feeling that "this is a day of warning, and not a day of many words."

Craving an interest in your prayers, and the sympathies and prayers of all the British Saints, I remain your's in the bonds of the Priesthood,

GILBERT CLEMENTS.

President S. W. Richards, Liverpool.

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## HUMAN STRENGTH.

Among the Arabs, the Persians, and the Turks, you do not meet with those undersized, rickety, consumptive beings so common in Europe; you do not meet with such pale, wan, sickly-looking countenances; their complexions are bright and florid; they are strong and vigorous, able to ride a hundred miles a day, and capable of performing other amazing feats.

I remember seeing a most striking instance of their powers. A band of men from the Himalaya mountains had come to Calcutta for the purpose of exhibiting feats of strength, and they were indeed, perfect Sampsons. Their size struck me with admiration. I know nothing that can compare to them; but perhaps some of you have seen the statute at the bottom of the stairs of the Somerset House—it is Hercules leaning on his club, is about seven feet high, looking like a being capable of executing the most difficult task—and such men were the athletæ.

We selected five men on board the Glasgow frigate, and a similar number from one of the regiments, and likewise

from an Indiaman, all fine, picked men; and yet, upon a trial of strength, it was found that an Himalaya mountaineer was equal to two and three quarters of the strongest Europeans. They could grasp a man and hold him in the air like a child, and if they had not been under control, I am convinced could have crushed him to death. I felt them, and I never felt such flesh in my life; it appeared rolls of muscle, and yet none of these men ever tasted spirits.

I did not say that drinking water was the cause of all this, but it serves to prove that abstinence from intoxicating drinks is perfectly compatible with the possession of great bodily power.—*Buckingham's Lectures.*

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## VARIETIES.

As a bird wandereth from her nest, so is a man that wandereth from his place.

As the sweetest rose grows upon the sharpest prickle, so the hardest labours bring forth the sweetest profits.

THE GREATEST MAN.—The greatest man is he who chooses right with the most invincible resolution—who resists the sorest temptations from within and without—who bears the heaviest burthens cheerfully—who is calmest in storms, and most fearless under menaces and frowns—whose reliance on truth, on virtue, and on God, is most unfaltering.

OXFORD; ITS CORRUPTIONS AND ABUSES.—"A very good College—for *ale*,—not for learning." Such is the spirit of a prevailing opinion respecting one of the wealthiest foundations in Oxford, New College, the educational services of which are of quite an inappreciable amount. "Golden Scholars, silver Bachelors, and leaden Masters,"—is another saying by which the progress backwards of men at the same college is described; because the advancement of learning is not a recognized end of collegiate existence, and the motives to study diminish with every collegiate success. "As thick as a Founder,"—is yet another proverbial saying in estimating the density of a blockhead; it being notorious that where fellowships are given, not to learning, but to a distant descent from a founder, the kin and representatives of the ancient benefactor are unexceptionably the choicest dolts of the college. And whichever way we take in turning over Oxford affairs, we unearth abuses, that either have occasioned, or might now occasion, similar caustic and suggestive remarks.—*Nonconformist.*

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## I AM ZION-WARD BOUND.

I am Zion-ward bound, to the Saints peaceful rest,
To the vallies of Ephraim, our home in the west,
Far remote from the sin, and the turmoil, and strife,
And oppression with which this old Babylon's rife.

I am Zion-ward bound, where the mandates of God,
To his servants are given, to issue abroad
To all lands and all countries, the isles of the sea,
To all nations and people where 'er they may be.

I am Zion-ward bound, where dwells virtue secure,
Where each bosom swells with a love that is pure,
Where joy and contentment each breast do pervade,
Where no Gentile corruptions our peace shall invade

I am Zion-ward bound, where a Seer is our head;
We 'll there be baptized for our friends that are dead;
By obeying this law we may set them all free,
And saviours we shall upon Mount Zion be.

I am Zion-ward bound, where the blessings untold—
Which Jehovah confer'd on His servants of old,
And at which pious Christendom feels so annoyed—
In this last dispensation again are enjoyed.